

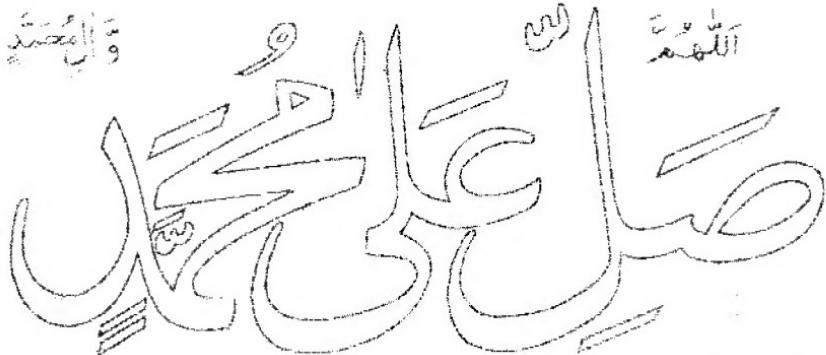
The Muslim Sunrise



Vol. 66

Summer/Fall 1999

Issue 2/3



Bless, O Allah, Muhammad and his people.

Jesus Did Not Die on the Cross

**The Holy Prophet, Muhammad,
peace and blessings of Allah be on him,
is the Last Law-Giver**

Some Distinctive Features of Islam

Ahmadiyyat

Variation in the Bible

Gratitude, A Noble Virtue in Islam

Some Comments About Christianity and Hinduism

Islamic Values

Some Anecdotes Related to Christians

\$2

A Publication of Ahmadiyya Movement in Islam, USA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim Sunrise

A Journal of the Islamic Renaissance in America

The Muslim Sunrise is a journal of the Ahmadiyya Movement in Islam, Inc., U.S.A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

The Muslim Sunrise was founded in 1921 by Dr Mufti Muhammad Sadiq, the first Ahmadi Muslim missionary in the US.

The Ahmadiyya Muslim Community was founded in 1889 by *Hadrat* Mirza Ghulam Ahmad of Qadian (1835-1908), peace be on him. It is presently headed by *Hadrat* Mirza Tahir Ahmad, the fourth successor to the Holy Founder, may Allah be his support.

The Ahmadiyya Muslim Community in the US is headed by *Sahibzadah* Mirza Muzaffar Ahmad, known as MM Ahmad with respect to his prominent services in the financial arena in the government of Pakistan and at the World Bank.

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Subscription Rates:

US\$2/copy, US\$8/Yr in the US,

US\$3/copy, US\$12/Yr in other countries,

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وَقُولِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِنْسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلْبَوْهُ وَلَكُنْ شُرْبَةُ
لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ
مَا لَهُمْ بِهِ مِّنْ عِلْمٍ إِلَّا اتَّبَاعُ الظَّنِّ وَمَا قَاتَلُوهُ
يَقِيْنًا

And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;’ whereas they slew him not, nor crucified him (*that is, killed him not by crucifixion*) but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of doubt* about it; they have no *definite knowledge* thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty.

[The Holy Qur'ān 4:158]

Jesus Did Not Die on the Cross

Hadrat Mirzā Ghulām Aḥmad (1835-1908)

The Promised Messiah and Mahdi, peace be on him.

Almighty God says in the Holy Qur'ān: The Jews neither murdered Jesus, nor did they kill him on the Cross; no, they only suspected that Jesus had died on the Cross; they did not have proof which could have convinced and satisfied them that Jesus (on whom be peace) had really died on the Cross. (4:158)

In these verses Almighty God states that although it is true that Jesus was apparently placed on the Cross, and that they were determined to kill him; yet, it is wrong for Jews and Christians to suppose that Je-

sus did really die on the Cross. No, God created circumstances which saved Jesus from death on the Cross. Now, if one were just, one must say that what the Holy Qur'ān had said against Jews and Christians turned out ultimately to be true. Investigations of a very high standard today have proved that Jesus had really been saved from death on the Cross. A study of the records shows that the Jews have never been able to reply to the question: How was it that Jesus died within two or three hours when his bones were not broken?

This has led the Jews to put in another plea – that they killed Jesus by the sword, whereas the ancient history of the Jews does not show that Jesus was killed by the sword. The majesty and power of the Divine Being made it dark in order that Jesus might be saved. There was an earthquake. Pilate's wife saw a vision. The Sabbath night was about to fall, when it was improper to let a crucified body remain on the Cross. The magistrate, because of the terrible dream, became disposed towards the release of Jesus. All this was brought about simultaneously by God to save Jesus. Jesus himself was made to go into a swoon that he might be taken for dead. Through terrible signs like the earthquake, etc., there were produced in the Jews cowardice, and fear, and also fear of heavenly punishment. There was also the fear lest the corpses should remain on their crosses during the Sabbath night. Again, the Jews, seeing Jesus in a swoon, thought that he was dead. It was dark. And there was an earthquake and great excitement. They also became anxious about their homes—how must the children be feeling in that darkness and earthquake? There was also terror in their hearts that if this man was a liar and a *Kafir* (infidel), as they thought he was, why were mighty signs manifested at the moment of his suffering—signs which had not been manifested before. They were so upset that they no longer were in a position to satisfy themselves whether Jesus had really died, or what exactly his condition was. What had come about, however, was a Divine Design to save Jesus. This is hinted at in the verse, *wa lākin shubbīha lahum* (4:158), that is, the Jews did not kill Jesus—God made them believe that they had killed him. This circumstance encourages the righteous to place great trust in God, that God can save His servants as He pleases.

Jesus in India, Chapter II (English Translation)

Guiding Light from the Holy Prophet
The Holy Prophet, Muhammad,
peace and blessings of Allah be on him,
is the Last Law-Giver

Hadrat Mirzā Bashīr Ahmad (1893-1963)
may Allah be pleased with him

Narrated by Hadrat Abū Hurairah, Allah be pleased with him:

The Prophet of Allah (may peace of Allah and His blessings be on him) said,

“I am the last Prophet and, this mosque of mine (at Medīna) is the last mosque.” (Muslim)

Explanatory Notes: In this pleasing *hadīth*, our Lord, the Holy Prophet (peace and blessings of Allah be on him) says: He is the last prophet and no such reformer dare come after him as would terminate his prophetic dispensation and, instead, initiate another dispensation. If one came along, he would necessarily be of his own following, his disciple, and as a servant of his sharī‘ah (Islamic jurisprudence), within the fold of his prophethood and not beyond its pale.

In order to clarify its purport, our Master (peace of Allah be on him and His blessings) added, the words, “And this mosque of mine is the last mosque.” It is clear that, by these words, it was not meant, nor subsequent events support the sense that there would never be built another mosque in the world. On the contrary, it meant that there would not be a mosque in opposition to his mosque and that, all mosques henceforth, shall be constructed in line with and in imitation of his mosque, as its copies and as its reflections.

Similarly, “I am verily the last of prophets,” means that there can be no prophet, in future, independent of allegiance to him and with a rival prophethood and with a religion other than his. On the contrary, whosoever came along, he would be his servant, his disciple, his subject, his reflection and so to say, a part of his person. And this is the deep phi-

losophy underlying the designation of Khātamannabiyyīn (Seal of the Prophets) given to the Holy Prophet (peace and blessings of Allah be on him) in a verse of the Qur'ān. Ponder well the point that, if the sense underlying the saying "My this mosque is the last mosque" remains intact in spite of tens of thousands of mosques having been built in Muslim countries, besides his mosque at Medina, how can then the grant of prophethood to a servant, a disciple and a subject of his from among his followers, militate against the idea of Khatm-i-Nabuwat (finality of prophethood) or against the spirit of the *hadīth*, "I am verily the last of Prophets."

This *hadīth*, therefore definitely means that he was the last law-bearing Prophet and that no Prophet would come after him, independent of his bondage and with a sharī'at other than that of Islam and that his mosque (of Medina) was the last and there shall be no mosque in rivalry to it. A little reflection will show that it is not consistent with exalted status of the Holy Prophet (peace and blessings of Allah be on him) that he should be regarded as the terminator of the free-flowing former favors. On the contrary, his glory demands that all the diverse streams should be stopped and issue forth afresh from his vast river. And this is the wholesome explanation that the leading Divines of Islam and great reformers have been putting forward in every age. Here are some of them.

1. The chief of mystics Ḥadrat Sheikh Akbar Mohayyuddīn Ibni Arabī (A.H. 560-638) says,

The prophethood that ceased with the coming of the Prophet of Allah, peace of Allah and His mercy be on him, is the law-bearing prophethood. (*Fatūḥāt-i-Makkiya*, Vol. 11, P. 3)

2. Ḥadrat Imām Abdul Wahab Shirani, a reputed Imām, (died A.H. 976) observes,

Prophethood as such did not cease with the advent of the Prophet of Allah (peace of Allah be on him and His blessings) but only the law-bearing prophethood came to a

close. (*Al-Yavāqīt val-Jawāhir*, Vol. 1, P. 22)

- 3 Hadrat Sheikh Ahmad Sirhandī, Mujaddid Alf-i-Thānī (died A.H. 1034), a leading and reputed reformer of Islam, says,

It is in no way repugnant to the sense of Khātamān-Nabiyīn that the followers of the prophet of Allah should attain to the excellences of prophethood, by virtue of their allegiance to him, as their heritage. So be not of the doubters. (*Maktūbāt-i-Ahmadiyya*, Vol. 1, Letter No. 271).

- 4 Hadrat Shah Waliyullah Muḥaddath Dehlavi, Mujaddid of the 12th century Hijia (born A.H. 1114, died A.H. 1176), widely known for his profound learning and whose exalted rank is acknowledged on all hands, says,

That the prophethood ended with the holy Prophet (peace be on him and blessings of Allah) means that no prophet shall be raised after him bearing a new law. (*Tafhīmāt-i-Ilahiah*, *Tafhīm* 53)

- 5 Hadrat Maulvi Mohammad Qāsim Nānotvī (A.H. 1248-1297), a learned scholar of the recent past and the founder of the Deoband University, known far and wide, in the Indo-Pakistan sub-continent, as a center of oriental science, says,

The idea of the common people is that the Prophet of Allah (peace of Allah be on him and His blessings) is the Khatam, in the sense, that his period is at the end of that of rest of the prophets. But, to men of understanding it is clear that there is no superiority merely in precedence or in subsequence in terms of period of time, as a mark of praise. How can then the verse, *But He is the Messenger of Allah and the Seal of the Prophets*, be appropriate in this sense? If, by way of supposition, a prophet were to appear after the Prophet of Allah (peace of Allah be on him and His blessings) it will not be a breach of the

Muhammadī Khātamiyyat. (*Tahzīrunnās*, p. 3 and p. 28).

Little doubt, therefore, that the view that prophethood has found its perfection in the august person of the Holy Prophet (peace of Allah be on him and His blessings) and everlasting Sharī'ah has been revealed and there is no prophet after him, but, one who partakes of his garden-fruit in his service, bearing his seal of authentication inherits the favor of his reflected prophethood and is raised to serve the religion brought by him. Would that people cared to grasp this minute point and recognized the Holy Prophet (peace of Allah be on him and His blessings).

(*Forty Gems of Beauty*)

Review of Religions

Review of Religions is a publication of the **Ahmadiyya Movement in Islam**. The object of this monthly is to educate, enlighten and inform readers on religious, social, economic and political issues with particular emphasis on Islam.

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Some Distinctive Features of Islam

*Hadrat Mirzā Tahir Ahmad
Head of the Ahmadiyya Movement in Islam*

A Speech Delivered at the University of Canberra, Australia
(Continued from the Fall/Winter 98 issue)

A COMPLETE RELIGION

As regards Islam's distinctive and unique claim that the teachings of the Qur'ān are complete and perfect and fully capable of guiding humanity in all ages, this too, is fully capable of guiding humanity in all ages and is also fully supported by reason. It is not possible in a brief space of time to deal with this subject in detail, and I must confine myself to a brief reference to some guiding principles and illustrative examples. First, we must consider how Islam succeeds in meeting the demands of changing times, thus forestalling the need for any revision in its teachings. It is indeed fascinating to study Islam's practical guidance in this regard of which I shall now place a mere sample before you.

1. Islam only enunciates fundamental principles and refrains from stipulating such detail as would need to vary to cope with changing times and situations.
2. Islam is fully mindful of man's intellectual, social and political evolution, and its teachings cater for all possible situations. It not only recognizes the fact that there occur continuous change and development among nations, but also the reality that not all people are at par in their state of development at a given point in time. For example, it is possible that the earth may still in part be inhabited by the people of the Stone Age, and some groups and tribes may still be a thousand years behind our age, even though we share the same time. Their intellectual, social and political state may really belong to an age left far behind. I am sure we would all agree that it would be the height of folly to force modern political ideologies upon the original inhabitants of Australia, or the pygmies of the Congo.
3. Islam is a religion that conforms to human nature and fulfils all

human needs. No change in its teachings is necessary, unless there also occurs a fundamental change in human nature, a prospect we can dismiss outright.

These were a few facets of the principles of Islamic teachings. I shall now discuss them a little further so that my submission may be understood more fully.

ZAKĀT VS. INTEREST

Islam condemns the institution of interest in all its forms and strongly urges its total elimination. The motive force it presents in place of interest, to move the economic wheel, is called Zakāt. Obviously, I cannot treat this subject in detail in the time available, and will, therefore, just say a few words on the methodology adopted by the Qur'ān to present the essence of its teachings in this important sphere. Zakāt is a system of taxing capital, realized from the well-to-do. Apart from meeting the demands of the State, this tax is intended to meet the needs of the poor. In other words, this system not only meets the requirements of the government machinery, but also guarantees to fulfil the demands of social welfare. All that has been done is to lay down the basic principle, leaving it to those with insight and understanding to settle the details in accordance with the conditions prevailing in a particular environment at a given time. The Qur'ān says that in the wealth of those who possess over and beyond their basic needs is also the share of those who are unable to meet their basic needs and are considered deprived in their environment. This clearly establishes that it is the right of every person to have certain basic necessities of life provided to him in every land and society, and those made responsible for meeting this obligation are the ones who possess more than their basic needs, leaving it to the State to decide upon the modus operandi, which is to ensure that the system is fair, just and equitable and adequately fulfils its basic purpose.

DIRECTIONS IN POLITICAL MATTERS

The other major international question confronting us today is that of the determination of the form of government for a given region or

country. Here, too, the guiding principles of Islam are so pertinent, weighty and elastic that their truth and practicability become self evident. No one can deny that a particular form of government is considered suitable or unsuitable only when applied to a specific set of conditions obtaining, and it is idle to imagine that a particular political system can fulfil the needs of all people for all times. This is why Islam does not specify a particular form of government. It neither presents a democratic or socialist form, nor recommends kingship or dictatorship. Instead of dilating upon the methods of establishing governments, Islam enunciates the principle of conducting political and governmental affairs in a specific manner, and imposes the condition that, no matter what the form, the responsibilities of a government will always be discharged justly and fairly, with sympathy, always fulfilling and upholding basic human rights. Thus, instead of emphasizing the first segment of the commonly accepted definition of democracy, that is, *government by the people*, Islam emphasizes that, whatever the form of the government, it must in all events be *for the people*. So when democracy is mentioned among other forms of government the real stress is laid on its quality. It is emphasized that it should not be a hollow democracy, but that those electing their rulers should be competent people, motivated in all honesty to elect only those who are really fit and equal to the task. This has been made a pre-requisite of any election to office by the Qur'ān,

Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice [17].

And then, whatever government may as a result be established, it is obliged to govern with justice, without any discrimination of race, color, or creed.

Now I shall briefly summarize the rules that flow from the basic fundamentals given in the Qur'ān about any system of government.

1. A government is duty-bound to protect the honor, life and property of its people. [18]

2. A ruler must always act with justice, between individuals and between people. [19]
3. National matters should be settled by consultation. [20]
4. Government must arrange to fulfil the basic needs of man, that is to say, provide him food, clothing and shelter. [21]
5. People should be provided a peaceful and secure environment, and their lives, property and honor protected. [22]
6. The economic system should be equitable and orderly. [22]
7. Health care should be organized. [22]
8. There should prevail total religious freedom. [23]
9. A vanquished people must be dealt with justly. [24]
10. Prisoners of war should be treated with compassion. [25]
11. Treaties and agreements must always be honored. [26]
12. Iniquitous agreements must not be forced upon the weak. [26]
13. Muslim subjects are enjoined to obey the government in authority. The only exception to this rule is a case where the government blatantly opposes and prevents the carrying out of religious duties and obligations. [27]
14. If differences should arise with the ruler, then these should be settled in the light of the principles enunciated in the Qur'ān and by the Holy Prophet. In no event should one be swayed by selfish motives. [28]
15. People are enjoined to assist the authorities by supporting schemes that aim to promote general well-being and welfare. It is forbidden to launch so-called non-cooperation movements [29]. Similarly, governments are obliged to assist in beneficent undertakings, whether individual or collective, and not to obstruct such endeavors.
16. A powerful country is forbidden from all forms of aggression against another country. Recourse to arms is permitted in self-defense only. [30]

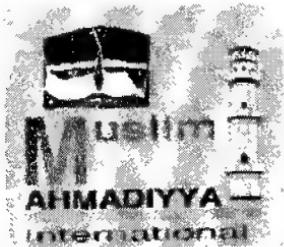
References

17. Holy Qur'ān 4:59.
18. *Verily, Allah commands you to make over the trust to those entitled to them.* Holy Qur'ān 4:59.
19. *And that, when you judge between men, you judge with justice.* Holy Qur'ān 4:59.
20. *And whose affairs are decided by mutual consultation.* Holy Qur'ān 42:39.
21. *It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.* Holy Qur'ān 119-120.
22. *And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man: and Allah loves not disorder.* Holy Qur'ān 2:206.
23. *There should be no compulsion in religion.* Holy Qur'ān 2:257.
24. *And let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.* Holy Qur'ān 5:9.
25. *It does not behove a Prophet that he should have captives until he engages in regular righting in the land.* Holy Qur'ān 8:68.
26. *Then afterwards either release them as a favour or by taking ransom until the war lays down its burdens. That is the ordinance.* Holy Qur'ān 47:5.
27. *Obey Allah, and obey His Messenger and those who are in authority among you.* Holy Qur'ān 4:60.
28. *And if you differ in anything among yourselves, refer it to Allah and His Messenger.* Holy Qur'ān 4:60.

29. *And help one another in righteousness but help not one another in sin and transgression.* Holy Qur'ān 5:3.

30. *And strain not thy eyes after what we have bestowed on some classes of them to enjoy for a short time.* Holy Qur'ān 20:132.

Note: To be continued in the next issue. 'Ārif Humāyūn had sent a summary of the lecture for the Muslim Sunrise. Editors suggested that the whole lecture be printed in installments. Thanks to Arif Humayun for making this happen.



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Ahmadiyyat

Mīr Maḥmūd Ahmad

The basic difference between Islam and other religions is that Islam is a living religion while the rest, unfortunately, are lacking this quality. It's not a blind proclamation but one can judge Islam on its merits. It is Islam alone that has got the power and pragmatic approach to enable a common man to fulfill the real purpose of his life. That is to say, the acquisition of an all time direct contact with God, the Excellent.

Supporting the view are all predominant religions of the world which, we believe, were true in their beginning and were changed into mythical stories later. They all, without an exception, endorse that the real aim of a religion should be to bring man in union with his creator God, the One. And one should know that it is He alone who is his best friend.

In the history of Islam, millions and millions of men and women have achieved this aim and have attained this position through sheer grace of Allah, their Lord, and through the purificative prayers and blessings of Hadrat Muhammad, ᷃allallāhu ‘alaihi wa ălihī wasallam, and through acting upon the guidance of the Holy Qur’ān. They attained the love of Allah. They were blessed to hear His word. He guided them at the time of difficulties.

He helped them in the face of great dangers and in states of crise de foi. He taught them deep meanings of the Holy Qur’ān and accepted these humble prayers and fervent supplications in a special way. The garden of Islam has always been full of flowers of such greatly beautiful and fragrant lives.

Ahmadiyyat, which can rightly be called a renaissance of Islam has contributed its best to revive the living contact of God and man in this age of atheism. Thousands and thousands of Ahmadis have tasted the delicious cup of Allah's word. Ahmadiyyat is not a political organization. It's not a worldly enterprise. Instead it is trying to bring together those stray souls who are trying to attain the love of Allah and His grace and who are struggling to have a direct contact with Him.

But one should remember that he has to strive hard and remain humble in this way. They say that once Jesus admonished his followers saying,

“Go in through the narrow gate, because the gate to hell is wide and the road that leads to it is easy... but the gate to life is narrow and the way that leads to it is hard and there are few people who find it.” (Matt 7:13, 14)

So, real peace of heart is rewarded to humans by God through communication that is called revelation in religious terminology.

To be blessed with the light from heavens, one has to enlighten himself through noble deeds. Hadrat Mirza Ghulam Ahmad of Qadian who claimed to be the Promised Messiah and Mahdi throws light on the subject in the following words:

“Man’s supplication and God’s response to it by way of manifestation of His being the true object of worship is an experience which enables man to behold God, as if he were seeing Him in this very world; thus he begins to belong to both worlds simultaneously.”

(Rūhānī Khazā’īn, Vol: 1, Brāhīn-i-Ahmadiyya, pp. 260-362)

Contributing to the Muslim Sunrise

Literary Contributions

We prefer to receive articles, comments, etc., on a computer disk or via email (sahmad@micron.net).

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Variation in the Bible

Dr. Qāzī Muhammad Barkatullāh

1

- A. There is a time to weep and a time to laugh. (Eccles. 3:4) Sorrow is better than laughter. (Eccles. 7:3)
- B. I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry. (Eccles. 8:15)

2

- Answer not a fool according to his folly. (Prov. 26:4) Answer a fool according to his folly. (Prov. 26:5)

3

- A. A rod for the fool's back. (Prov. 26:3) Though thou bray a fool in a mortar, yet will not his foolishness depart from him.
- B. The rod of correction shall drive foolishness far from him. (Prov. 22:15) (Prov. 27:22)

4

- Man cannot flee from the presence of God. (Ps. 139:7) Cain went out from the presence of God. (Gen. 5:6)

5

- To be holy, he shall let the locks of the hair of his head grow. (Num. 6:5) If a man have long hair it is shame unto him.

(I Cor. 11:14)

6

- Watch and pray, that ye enter not into temptation. (Matt. 26:41) Count it all joy when ye fall into diverse temptations.

(James 1:2)

7

They have tempted me, the Lord, God cannot be tempted.
ten times. (Num. 14:22) (Josh. 1:13)

8

Lord knoweth the heart of all men. (Acts 1:24) God had to prove thee to know what was in thine heart. (Deu. 8:2)

9

With God all things are possible. (Matt. 19:26) But Lord cannot drive out the inhabitants of the valley, because they had chariots of iron. (Judges 1:19)

10

That the Lord is very pitiful, and of tender mercy. (James 5:11) Saith the Lord, I will not pity, nor spare, nor have mercy, but destroy them. (Jer. 13:14)

11

Lord's mercy endureth forever. (1 Chron. 16:34) Saith the Lord, I have taken away my loving kindness and mercies. (Jer. 16:5)

12

I, the Lord, make peace and create evil. (Isa. 45:7) Out of the mouth of the most high proceedeth not evil and good. (Lam. 3:38)

13

Moses, Aaron, Nadab and Abihu and seventy of the elders of Israel saw the God. (Exod. 24:9-10) No man hath seen God at any time. (John 1: 18)

14

I have seen God face to face and
my life is preserved. There shall no man see me, and
(Gen. 32:30) live. (Exod. 33:20)

15

I heard thy voice in the garden. Ye have not heard his voice at
(Gen. 3:10) anytime. (John 5:37)

16

The Lord made heaven and earth
and on the seventh day he
rested and was refreshed. The Lord, the Creator of the ends
of the earth, fainteth not, nei-
ther is weary. (Isa. 40:18)
(Exod. 31:17)

17

And those that seek me early shall
find me. (Prov. 8:17) They, shall seek me early, but
they shall not find me.
(Prov. 1:28)

18

I delight not (for offering) in the
blood of bullocks, or of
lambs, or of goats. (Isa. 1:11) And thou shall offer every clay a
bullock for a sin offering for
atonement. (Exod. 29:36)

19

Burnt offerings are sweet unto the
Lord. (Levi. 1:9) Your burnt offerings are not ac-
ceptable, nor your sacrifices
sweet unto me. (Jer. 6:20)

20

All scripture is given by inspira-
tion of God. (2 Timothy 3:16) That which I speak, I speak it not
after the Lord. (2 Cor. 11:17)

21

They that take the sword shall perish with the sword.
(Matt. 26:52)

A And he that hath no sword, let him sell his garment, and buy one. (Luke 22:36)

B. And cursed be he that keepeth back his sword from blood.
(Jer. 48:10)

22

Love your enemies. (Luke 6:27)

Mine enemies, bring hither, and slay them before me.
(Luke 19:27)

23

Hate father, mother, wife, children and brethren and sisters to be disciple. (Luke 14:26)

Whosoever hateth his brother is a murderer. (I John 3:15)

24

Thou shall not kill. (Exod. 20:13)

And slay every man his brother, and every man his companion, and every man his neighbor. (Exod. 32:27)

25

Lying lips are abomination to the Lord. (Prov. 12:22)

Go forth, the Lord said, and put a lying spirit in the mouth of prophets. (I Kings 22:22)

26

There is no man that sinneth not.
(I Kings 8:46)

He that commiteth sin is of the devil. (I John 3:8)

27

The years of the wicked shall be shortened. (Prov. 10:27)

The wicked live and became old.
(Job 21:7)

28

Happy is the man that findeth wisdom. (Prov. 3:13) In much wisdom is grief and he that increaseth knowledge increaseth sorrow. (Eccles. 1:18)

29

A good name is better than riches. (Prov. 22:1) Woe unto you, when all men shall speak well of you. (Luke 6:26)

30

A Woe unto you that are rich. (Luke 6:24) Blessed is the man that feareth the Lord... wealth and riches shall be in his house. (Psalms 112:1-3)
B. A rich man cannot enter into the kingdom of heaven. (Matt. 19:24)

31

Drink no longer water, but use a little wine for thy stomach's sake. (I Tim. 5:23) A. Do not drink wine nor strong drink. (Levi. 10:9)
B. It is not good to drink wine. (Rom. 14:21)

32

Every moving thing that liveth shall be meat for you. (Gen. 9:3) And the swine... it is unclean unto you: ye shall not eat of their flesh. (Deu. 14:8)

33

Thou mayest eat flesh. (Deu. 12:20) It is not good to eat flesh. (Rom. 14:7)

34

A man cannot be justified by works. (Gal. 2:16)

A. Abraham was justified by works. (James 2:24)
B. A man is justified by works. (James 2:24)

35

A man is justified by faith without the deeds of the law. (Rom. 3:28)

A man is justified by works and not by faith only. (James 2:24)

36

Solomon prayed before all the congregation. (1 Kings 8:22)

When thou prayest, enter into thy closet and when thou hast shut thy door then pray. (Matt. 6:6)

37

Thy son shall not bear the iniquity of the father. (Ezek. 18:20)

The iniquities of the father are visited upon children. (Exod. 20:5)

38

It is good for a man not to touch a woman. (I Cor. 7:1)

Marriage is honorable. (Heb. 13:4)

39

Be not ye the servants of men. (I Cor. 7:23)

Servants, obey in all things your masters. (Col. 3:22)

40

And no man hath ascended unto heaven. (John 3:13)

Elijah went of by a whirlwind into heaven. (2 Kings 2:11)

41

Blessed are the fruitful. (Gen. 1:28)

Blessed are the barren. (Luke 23:29)

42

Bear ye one anothers burdens. Every man shall bear his own burden. (Gal. 6:2) (Gal. 6:5)

43

Wise men from the east came to visit baby Jesus at birth. They were the shepherds of the same country. (Luke 2:16) (Matt. 2:1)

44

Wise men were informed by a star about Jesus' birth. An angel of the Lord came to tell the shepherds about Jesus' birth. (Luke 2:9-10) (Mark 2:2)

45

Jesus' parents fled into Egypt after his birth. (Mark 2:13-14) Jesus' parents stayed there where Jesus was born until forty days. (Luke 2:22)

46

That they did eat were four thousand men beside women and children. (Matt 15:38) That had eaten were about four thousand. (Mark 8:9)

47

Take nothing for their journey, save a staff only. (Mark 6:8) Take nothing for journey neither coats, neither shoes nor yet staves. (Mark 10:10)

48

After six days Jesus took Peter, James and John up to a mountain. (Matt. 17:1) After eight days Jesus took Peter, James and John up to a mountain. (Luke 9:28)

49

Faith as a grain of mustard seed is enough to pluck tree roots. (Luke 17:6) Faith as a grain of mustard seed is enough to remove a mountain. (Matt. 17:20)

50

Jesus rode both the ass and the colt. (Matt. 21:7) Jesus rode upon the colt. (Luke 19:35)

51

The ointment took place in the house of a Pharisee. (Luke 7:36) The ointment took place in the house of Simon Peter. (Matt. 26:2-7)

52

The ointment was poured on his head. (Matt. 26:8) The Ointment was poured at his feet. (John 12:3)

53

After the supper Jesus told that one of his disciples would betray him. (Luke 22:20-21) As they did eat, he said, verily I say unto you, that one of you shall betray me. (Matt. 26:21)

54

Afterwards Jesus with his disciples went over the brook cedron. (John 18:1) Afterwards they went to the mount of olive. (Matt. 26:30)

55

Jesus was crucified at the place called Calvary. (Luke 22:33) Jesus was crucified at Golgotha. (John 19:17)

56

It was the third hour and they crucified him. (Mark 15:25) It was after the sixth hour that he was crucified. (John 19:14)

57

They put on him a purple robe for the crucifixion. (John 19:2) They put on him a scarlet robe for the crucifixion. (Matt. 27:28)

58

Jesus was given vinegar mingled with gall to drink. (Matt. 27:34)

Jesus was given wine mingled, with myrrh to drink. (Mark 15:23)

59

Simon of Cyrene was compelled to bear Jesus' cross. (Matt. 27:32)

Jesus carried the cross himself. (John 19:17)

60

Words on the cross:

- A. Jesus of Nazareth The King of the Jews. (John 19:19)
- B. This is the King of the Jews. (Luke 23:38)

Words on the cross:

- A. The King of the Jews. (Mark 15:26)
- B. This is Jesus The King of the Jews. (Matt. 27:37)

61

It is not lawful for us to put any man to death. (John 18:31)

We have a law and he ought to die. (John 19:7)

62

A Mary Magdalene alone came unto the sepulcher. (John 20:1)

Mary Magdalene and the other Mary came to the sepulcher. (Matt. 28:1)

B Two Marys, other women and Joanna returned from the sepulcher. (Luke 24:10)

63

They came at the rising of the sun. (Mark 16:2)

It was yet dark coming near the sepulcher. (John 20:1)

64

Two men were standing at the sepulcher who told about Jesus not being there. (Luke 24:4-6)

A young man was seen sitting inside the sepulcher who told about Jesus not being there. (Mark 16:5)

[65]

No one entered into the sepulcher. (John 20:2) They entered into the sepulcher. (Mark 16:5)

[66]

Peter looked into the sepulcher. The other disciple and not Peter (Luke 24:12) looked into the sepulcher. (John 20:45)

[67]

Peter went into the sepulcher. Peter did not enter into the sepulcher. (John 20:6) (Luke 24:12)

[68]

Jesus appeared to two Marys. Jesus appeared to Mary Magdalene alone. (Matt. 28:9) (Mark 16:9)

[69]

Jesus appeared to his disciples of Jerusalem. (Luke 24:33-36) Jesus appeared to his disciples at Galilee. (Matt. 28:16)

[70]

The disciples were glad to see Jesus. (John 20:20) The disciples were terrified to see Jesus. (Luke 24:37)

[71]

Jesus departed from his disciples, at Bethany to be carried up. (Luke 24:50-51) Jesus was received by clouds from Mount Olive. (Acts 1:9-12)

[72]

If I bear witness of myself, my witness is not true. (John 5:31) I am one that bear witness of myself. (John 8:18)

73

73. Jesus Christ thought it not robbery to be equal with God. (Phil. 2:5-6)
73. My Father is greater than I. (John 14:28)

74

- Jesus of Nazareth was a man approved of God. (Acts 2:22)
- Jesus Christ was God manifest in flesh. (I Tim. 3:13-16)

75

- Judas went and hanged himself. (Matt. 27:5)
- Judas fell headlong and died. (Acts 1:18)

76

- I am not come to destroy but to fulfil (the law). (Matt. 5:17)
- But now we are delivered from the law. (Rom. 7:6)

77

77. And Jacob begot Joseph the husband of Mary. (Matt. 1:16)
77. Joseph was son of Heli. (Luke 3:23)

Notes:

1. A Christian publication, *Awake*, once wrote that there are 50,000 errors in the Bible. (*Awake*, Brooklyn, NY, Sept. 8, 1956)
2. In 1631, the Bible was printed, which read the Seventh Commandment as "Thou shall commit adultery." This Bible was then called the Wicked Bible because it omitted the word *not* from the above Commandment.
3. The Watchtower Magazine has carried an article that there are false stories in the Bible. These stories are not true and product of imagination contrary to the historical facts. The publication has advised the Christians to "turn down the false stories in the Bible." (*The Watchtower*, April 1, 1994)

Gratitude

A Noble Virtue in Islam

Presented by
Anwer M. Khan
at the occasion of 13th Annual Convention
held on November 27-29, 1998
at Bait-ul-Hamid Mosque, Chino CA.

Gratitude, or thanksgiving, is one of the most common virtues practiced all over the world. The expressions "Thank you," "Thanks a lot," "I appreciate it," etc., echo from all corners of the globe in various languages. The Holy Qur'ān – the sacred text of the religion of Islam -- has presented one of the most thorough and comprehensive descriptions of this noble virtue. At least 133 verses of The Holy Qur'ān specifically address different aspects of gratitude, including the underlying philosophy of gratitude, the spiritual advantages of being thankful, specific prayers to be grateful, and examples of being thankful within the lives and times of many righteous prophets of God. The next few sections describe some of these aspects in greater detail.

Thanksgiving: An Instinct or an Option?

Is being grateful an instinctive behavior, that is to say, is it an involuntary response to any favor received? Or is thanksgiving a learned behavior? The Holy Qur'ān negates the former view. Specifically, according to Islamic philosophy, although it is frequently practiced, gratitude is a learned behavior that is usually taught at a very early age by the parents. The Qur'ān declares that thanksgiving is an option that is willfully conducted by individuals. Specifically, it is written:

We have shown him the Way whether he be grateful or ungrateful. (76:4)

These choices indicate that a conscious decision on the part of individuals to be thankful will make their action a noble virtue.

The State of Humans with Regards to Gratitude to God

According to Islam, although the Creator has given us the choice to be grateful for His favors and bounties, we have a tendency to be thankful only if the benefactor is in front of us or in close proximity to our surroundings. If, however the benefactor is not around, either our expression of gratitude is delayed or forgotten altogether. Similarly, as God is not visible to us with our physical eyes, an expression of thanks to God is usually ignored or seldom offered. The expression ‘out of sight, out of mind’ seems to be norm. The Holy Qur’ān has clearly explained this state of affairs by phrases: ‘Most men are ungrateful’ or ‘that you might be grateful’ appear 27 times in Quranic text and in almost all cases is accompanied by a list of many favors God has bestowed humankind with. Examples of these expressions can be found in the following verses: 2:224, 17:68, 22:67, 40:62, 43:16, 67:24.

Islamic Injunctions Regarding Thankfulness

a) Direct injunctions:

There are roughly 700 directives that have been enjoined upon humankind within the Holy Qur’ān. These include guidelines to inculcate goodness and shun evil acts. Included among them is the directive to be grateful to God. The following verses delineate this commandment: 39:67, 21:81, 7:145, 56:71.

b) The Qur’ān also contains indirect encouragement to be grateful:

In addition to these direct orders, the Qur’ān has frequently and repeatedly invited attention to gratefulness by using expression such as, ‘See how We expound the Signs in various ways that you may be grateful’ (6:54); and ‘Does not Allah know best those who are grateful,’ ‘And Allah will certainly reward the grateful.’ (42:34, 3:146, 5:90)

Let me draw your attention to another observation of human behavior. We find that when one beholds the great bounties of Allah very closely, like when watching a beautiful scenery of waterfall or sunset, etc., one is truly drawn and impacted by the awe and majesty of God.

At that moment, it is impossible for anyone who believes in the Creator to deny or reject His immense blessings. Allah has also utilized this approach to appeal human nature to be grateful. In one chapter, Surah Al-Rahmān, Allah has invited mankind 31 times to be grateful by the expression, '*Which then of the favors of your Lord ye twain deny?*' after presenting the splendid wonders of nature. It is impossible for any sane mind to reject these most incredible acts of God even if one is an atheist. As in this case one would attribute these wonders as wonders of nature and nothing beyond. In reality, however, one could never deny or eject the awe and majesty of the beautiful nature around.

c) Similitude of being ungrateful in The Holy Qur'ān – Indirect Exhortation to be grateful:

Allah, the Merciful, has invited mankind to be grateful by presenting a similitude of ungrateful people. This is recorded thus:

And Allah sets forth the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it was ungrateful for the favors of Allah so Allah made it taste hunger and fear which clothed it like a garment because what they used to do. (16:113)

This verse has the same theme as has been presented in the direct order to be grateful otherwise wait for the torment coming in your way as a severe punishment for being ungrateful. This verse also sheds light on the fact that one of the greatest dangers of being affluent is to become ungrateful. This is why it has been repeatedly warned in the Holy Qur'ān.

d) To be grateful is for one's own self alone:

The underlying philosophy of being grateful is for one's own benefit. Allah is Self-sufficient and does not need our thanks. The thankfulness in reality benefits us alone as Allah increases His bounties for the grateful.

e) Al-Shakūr – an Attribute of Allah:

Allah, the Almighty is also Al-Shakūr, which means Grateful. Now a question arises how Allah is grateful. Allah's gratefulness simply

means He appreciated those who thank Him and He returns to them with greater blessings and in this way He becomes Grateful.

Philosophy of Thanksgiving in Islam

Islam not only enjoins upon Muslims to be thankful, it also provides the underlying philosophy of this noble virtue. Allah says in the Holy Qur'an thus:

And when your Lord declared: if you are grateful, I will surely bestow more favor on you, but if you are ungrateful, then know that my punishment is severe indeed.
(14:8)

The underlying philosophy of gratitude towards Allah is that being grateful creates a domino effect on the bounties of Allah. The more thankful one is to Allah, Allah in return increases his favors. After all one of His blessed name is Al-Shakoor or grateful God. This is in reality the philosophy of all successes and progress.

Satanic Challenge to Mankind

Holy Qur'ān also has recorded a challenge posed by Satan to the entire human race in the following words:

Then will I surely come upon them from before them and from their right and from their left and Thou wilt not find most of the to be grateful. (7:18)

In this verse, Satan has declared his intentions to dissuade mankind to be ungrateful as he finds this an easy way to mislead people. If we exercise our will and stand by the directives of Allah, surely Satan will fail. But notice the challenge is that every means possible will be employed by Satan to prevent us from being Grateful to God. Would we allow the rejected Satan to overcome our will? This is the challenge we must take seriously and with strong will, continuous prayers and self-evaluation.

Special Prayers to Become Grateful

Allah has taught special prayers to be grateful. Not only wrong determination is required to remain grateful to God, but Allah the Merciful has taught us special prayers only to seek strength and ability to remain grateful to God. This prayer is also recorded in the Holy Qur'ān thus,

Thereupon he (Solomon) smiled, wondering at her words and said, 'My lord, grant me that I may do such good works as would please Thee, and admit me, by Thy mercy among Thy righteous servants.' (27:20)

Concept of Hamd, or Praising the Lord, and Being Grateful are Synonymous

In Islam expression of thanks to God is usually offered with His praise. The Arabic word 'Hamd' incorporates all the sincere praise one can offer to our Creator. The very first chapter of the Holy Qur'ān states in the very beginning, 'All praise belongs to Allah who is the Sustainer of all the worlds.' This chapter is repeated by Muslims 20 times during a 24 hour period and represents the expression of thanks to our Creator.

Immaculate Example of Holy Prophet of Islam

The Prophets of God have a special relation with their Creator and they all express deep gratitude to Allah. Holy Qur'ān has explained some of these Messengers and their characteristics to be grateful. Hadrat Noah has been called as Grateful Servant of Allah. Hadrat Luqman was blessed with the sublime wisdom to be grateful to Allah.

Holy Prophet of Islam set the beautiful example of being grateful for all the mankind, this could be understood by a very famous incidence of his life. He was deeply engaged in Ṣalāt for long hours during the night when the world retires and people are tucked in the comfort of their beds. Holy Prophet would remain standing for such long hours that his feet would swell because of excessive standing. Once he was asked by his best friend Hadrat Abū Bakr as to why he indulged him-

self in such hardship when he has been repeatedly assured by Allah that all of his human weaknesses are completely forgiven. The Prophet of God replied, ‘Shouldn’t I be a grateful servant of God?’ Isn’t that incredible? The reply reflects the ocean of gratefulness embedded in his heart for Allah, the Merciful. Ardent worship was The Holy Prophet’s way of being grateful to God.

After God, be Grateful to Your Parents

Holy Qur’ān enjoins upon men to be grateful to their parents after being grateful to God. Allah says:

And we have enjoined upon men to be good to his parents – his mother bears him in weakness upon weakness, and his weaning takes two years, and said ‘Give thanks to Me and to thy parents. Unto me is the final return.’ (31:15)

In this verse Allah had directed man to be grateful to his parents. And the reasoning presented for this favor is the favor mothers give to their children during and after their child-bearing years.

Gratitude Towards Other People

In this regard Allah has guided us thus:

Is the reward of goodness anything but goodness?
(55:61)

Holy Prophet Muhammad (May peace and blessings of Allah be upon him) has advised all of us in the following words: He who does not thank people, can not thank God.

This is truly a profound wisdom that being thankful to humans one is filled with the habit of being grateful which will manifest itself by observing the bounties of Allah. This would in turn result in gratitude towards Allah.

Some Comments About Christianity and Hinduism

Dr. Azīz A. Chaudhry, Marshall MO

**A synopsis of a portion of the venerable book Ḥaqīqatul-Wahī
written by Ḥaḍrat Mirzā Ghulām Ahmād (1835-1908),
the Promised Messiah, peace be on him**

... I was not ready to except any religion whose beliefs were against the greatness and unity of God or which implied any insult. This is the reason why I did not like Christianity as it insults God, the Exalted, at every step. A humble man who was unable to help himself was accepted as God and Creator of the heavens and the earth. The true kingdom of God does not suffer from any humiliation. But Jesus was arrested, beaten and spat upon his face and according the Christians he died an accursed death without which he was unable to give salvation to mankind.

Can one rely upon such a weak God? Can God die like a mortal man. Reason revolts against the idea of God who died when afflicted and could do no harm to the Jews. It is ridiculous to say that he ascended the cross voluntarily so that sins of his people may be redeemed. Can one say about him that he voluntarily gave his life when he prayed the whole night and wept in the garden to save his life and even the prayer was not accepted? Fear overpowered him and he cried on the Cross, *Eli, Eli lama sabach-thani*. The object for which such a suicide was committed was not attained. The object was that followers of Jesus be saved from sin, greed and materialistic worship. The result was opposite. As greater stress was laid on the belief of redemption by the Cross, the Christians became greatly involved in sins of greed, evil desires, materialistic worship, drinking, gambling and illicit relationships. It was like a dam on a fast and deadly river which broke all of a sudden, destroying the land and the towns.

To reach God, man is dependent on two things. First, to avoid evil and secondly to perform righteous actions. The love of God the Exalted is created by the knowledge of His beneficence and His beauty. It is the

fire of love of God which burns sins. It is the way of Allah that such knowledge is granted through the Prophets. Their followers gain light from their light and attain all blessing through them. Alas! the door of knowledge of Divine is closed in Christianity as Gods' words have been sealed and heavenly signs have come to an end.

Such a religion where God is so weak, humble and which depends entirely on past tales is of no use to a wise person.

Similarly, Hinduism, one of whose branches is Arya Samaj, has fallen from truth. According to it every particle of this world is eternal and without a creator. Hindus do not believe in such a God that nothing can exist without his creation, and they say that PERMESHER can not forgive sins. I have seen after great deliberation that both these religions oppose truth and I can not here mention in detail all the obstacles and frustrations in the way of God, which are found in them. There are other religions similar to these two which do not lead to one God without partners and they leave a seeker in the darkness. I have spent a large part of my life in the study of these religions. I studied their principles with reflection and honesty but found them lacking in truth. The blessed religion is only Islam which leads to God and fulfills all the demands of human nature. Man whose salvation lies in the recognition of God, can not be pleased with only useless old stories. A person will find satisfaction in Islam whose God does not close the door of blessings to anyone. It invites toward itself with both hands. Its door is opened to those who run towards it.

My Attainment is due to the following of the Holy Prophet

It is merely due to the grace of God that I have been given a perfect share in the blessings which were given to the Prophets and Saints before me. It would not have been possible for me to attain these blessings if I had not followed our master and leader and best of Prophets – the Holy Prophet Muhammad. Whatever I attained was due to my following him. I know as a matter of truth and perfect knowledge, that no man can reach God except by following the Holy Prophet. Due to following him, a person attains a clear and perfect love of the Divine, and one inherits all the blessings. God says in the Holy Qur'an, "Say, if you

love Allah, follow me; then will Allah love you.” (3:32)

Meaning of Son of God

When man truly loves God, He loves him also. Such a person is granted acceptance in the world. Thousands are granted his love. A magnetic power and a light is granted to him which will stay with him always. God descends upon him as a great manifestation. Just as the sun is reflected by a clear mirror and as a metaphor, one can say that the sun is also in the mirror. This is the meaning of phrases in old books that perfect righteous ones have been called Sons of God. This does not mean that they are God’s sons. This is heresy, as God has no sons or daughters. But it means that these perfect righteous ones reflect God in their clear mirrors and are called sons of God as a metaphor. For that reason Jacob (Israel) has been called “first born son” in the Old Testament and Jesus has been called Son of God in the New Testament. Many Prophets in the old books have similarly been called likewise. Jesus is just like them. Our Holy Prophet has been called “God,” as a metaphor, in books of many old Prophets. The fact is that neither those prophets were sons of God, nor our Holy Prophet was God. These are all metaphors out of love.

It is my personal experience that to follow and love the Holy Prophet makes one beloved of God. God himself creates the love of the Divine in his heart and such a person turns away from everything and turns towards God. A special manifestation of Love of Divine descends upon Him.

There are some persons in whose spiritual status, effort and struggle do not play any part, but their nature is such right from within the mother’s womb, that they love God and they have such a spiritual relationship with the Holy Prophet Muhammad, that it is not possible to exceed. With the passage of time their love of God and the Holy Prophet keeps progressing and God becomes their friend and supports them in all affairs. Signs are shown for them in the earth. Special secrets of the Divine are disclosed to them and they are granted knowledge of the unseen. This honor is not given to others.

Islamic Values

Aliyyah Shaheed, Pittsburgh

Islam is a religion that governs all aspects of life. Belief in the existence of God and in the unity of God is our criteria of Islamic values.

Islam provides for its' followers the beauty, majesty and exalted position of the Supreme Being as One who is the Source of all creation, who is One and Alone in every sense. He is Independent of all things and all beings and they depend on Him for existence. He Is above need. He is External, Everlasting and Absolute.

Human reason demands that there should be One creator and One controller of the entire world and universe. It is Islam alone that provides the complete doctrine of the unity of God by declaring our God who possesses all His attributes in perfection. None of those attributes carry the stigma of human imperfections. The Holy Qur'ān says, "He is the One, He has no partners. He is independent of assistance. He neither begets nor is begotten." (112:1-3) "He neither sleeps nor slumber overtakes Him." (2:255) "He is ever-living, eternal." (2:255) "He speaks to His servants, manifest Himself to His servants, reveals His beauty, brings comfort, consolation and cheer at the proper time without any intercession. He is the Originator of the heavens and the earth. When He creates a thing, He only says to it, "Be" and it is." (2:118) "And He is Who originates the creation." (30:28) "He is Allah, the Creator the Maker, the Fashioner." (54:25)

The question is frequently raised that if there is a cause for everything, then who created God. The Holy Qur'ān states, "He is the First and the Last." (57:4) Another beautiful value of Islamic teachings is that the purpose of the creation of man is clearly defined. The Holy Qur'ān says that human beings should reflect the divine attributes and become the avenues, the channels of spreading His beneficence. The highest point in this union with the Creator comes when a believer reaches the stage when he can joyfully and truthfully announce, "Verily, all my prayers, my sacrifices, indeed my whole life and my death, are for Allah, the Lord of all universes." (6:162)

Islam gives assurance and absolute conviction that the purpose of

creation is achievable. It repudiates the teaching that man is born sinful and teaches that every soul is born with a pure and clear slate without any stigma or handicap of his forefathers' sins or shortcoming. Everyone begins this life with the assurance that he is just as capable and qualified to achieve the purpose of his creation as other fellow beings and if he commits any transgression and truly repents he will find Allah to be most forgiving. The Holy Qur'ān says, "My Mercy encompasses everything." Islam provides the guidance to the achievement of and outlines the purpose of creation so beautiful both in letter as well as in spirit it is ever-living and continues to unfold its' meaning according to the needs of the times.

Allah assures the followers of Islam — that wondrous assurance of what a joy there is — in our Holy Qur'ān by saying, "Verily, We have sent down this scripture and We will protect it." (15:10) This is the promise that the text of the Holy Qur'ān would be kept absolutely intact, its' language would be ever expanding, its' verses would never contradict each other, and would never suffer from the different versions as some other scriptures.

Allah provided mankind with another assurance by selecting our beloved Master Prophet Muḥammad, May Allah's peace and blessings be upon him, as a "Role Model" who reflected and practiced the Teachings of Islam in his life time; he was an example for mankind and described as, "His conduct, his life-style and his dealings were the Qur'ān in practice." The Holy Qur'ān states, "Verily, for you there is the best example in the messenger of Allah."

Another beautiful value that Islam teaches us is that the more we understand the functions of the creation of the Almighty, the more we will be exposed to the exalted majesty of Allah. There is no conflict between the Word of God and the Work of God, between the Holy Qur'ān and scientific researches. It proclaims that all truth and knowledge are the rightful ownership of a Muslim. The Holy Qar'ān says, "Go forth in the world and seek the bounties of Allah." (62:11)

Islam does not claim a monopoly on truth. It teaches that all Prophets taught the unity of God and the scriptures of other faiths also contain truth. A true Muslim accepts and believes those truths for in those

scriptures there is guidance and illumination also.

Islam recognizes for all men the free and unrestricted right to worship God in a place of worship of their choice. Allah says, "And who is more unjust than he who prohibits the name of Allah from being glorified in Allah's temples and strives to ruin them." (2:115) This verse reflects Islam's attitude regarding religious tolerance and broad mindedness. Islam does not permit any type of segregation. It teaches that all human beings are of one beginning and one origin. Equality among them is a fundamental tenet of Islam. Its' teaching about the brotherhood of mankind is unmatched.

One of the most outstanding Islamic values is its' teaching regarding the freedom of conscience. No ruler, no head of government claiming to be a Muslim can deprive a single citizens of his basic freedoms because he disagrees with the ruler's convictions. Total recognition of the freedom of conscience is another Islamic teaching. Its' message is universal, yet it does not advocate or even condone any compulsion or any coercion. The Holy Qur'ān proclaims, "For you there is your faith, for me is mine." (109:6) Then it declares unequivocally, "There is no compulsion in the matter of faith." (2:256) Islam gives due respect to the divines and spiritual leader of all faiths and guarantees the protection of their places of worship, their churches, temples and synagogues.

Peace on earth is the cry of mankind today.. In this respect Islam offers certain basic principles, which if accepted and put into practice can certainly lead mankind toward a permanent, enduring and lasting peace: A peace that can be enjoyed by the world at all times.

The study and adherence to Islamic spiritual values, its' social guidelines, its' moral teachings, its' equitable economic system, its' doctrines, principles and commandments will provide the peace that the world yearns for.

Some Anecdotes Related to Christians

Related by Hadrat Maulvi Nuruddin (1841-1914),

May Allah be pleased with him

(First Successor to Hadrat Mirzā Ghulām Ahmad,

The Promised Messiah, Peace be on him)

Presented in English by Syed Sājid Ahmad



A person, Syed Hussain, while on foot in Bombay, saw a Christian approaching on a carriage. The Christian greeted him. He had the carriage stopped and asked, *Does the horse have more strength or do you?* The Christian said, *The horse does.* He said, *What ever man saw to be stronger than himself, overpowered that. But you saw God and believed in him but did not overpower Him.*



I met a Christian once. I asked him, *When you commit adultery, do you get syphilis or does Jesus get it?* He was dumbfounded.



An Englishman named Garden mentioned to me the advancements of Europe. I responded, *What advancement have they made? Just try to compete with Muslim's Call for Prayer (Adhān). What else can you do except for ringing bells? In comparison, Muslims ascend buildings and high minarets and extol the greatness of God five times a day. Can Europe invent a device better than that for the might and greatness of God? None of the Jews, or Christians, or Fire-Worshippers or Hindus can compete.*



A similar discussion took place with another English. He said, *We undertook to free the slaves, and we earned this honor.* I promptly replied, *Among the Muslims, the exalted God has made freeing of slaves a part of the verses related to charity. There is no injunction to free slaves in your New Testament anywhere. How can you make a more substantive claim of freeing slaves?* He was surprised to hear this reply.



A Christian who held a position of prominence, dropped in while I

was teaching the verse, *This day all good things have been made lawful for you. And the food of the...* [The Holy Qur'ān 5:6] from the first portion of the chapter Mā'idah. He objected, *Maulavi Sahib! This is unjust that Islam made lawful our girls to you but did not allow Christians to marry your girls.* I said, *Don't you realize that there is a great prophecy in this injunction? The Exalted God knew that a time will come that Christians will become rulers over the Muslims. Muslims are told, 'You are not to mistrust your rulers but they may suspect your uprising. So you marry their girls so that they may realize that their girls are in the homes of the Muslims, and that they will immediately be able to know of any plans for uprising.'* Hearing this, he became quietly surprised.

○

A priest said to me, *In your faith, Mecca has been mentioned as the navel of the world in Qur'ān.* I said, *Here is the Qur'ān. There is no mention of navel in it. On the other hand, Bible mentions that Gog and Magog will advance on the navel of the earth. Navel though is mentioned in traditions (sayings of Muhammad, peace and blessings of Allah be on him). A child feeds through navel. In the same fashion, the book started being reavealed in Mecca, provided us with spiritual nourishment.*

○

A Christian said to me, *Only we can explain the Bible properly, you cannot.* I said, *Then only Jews can explain the Torah properly, you cannot.*

○

Once the father of Sardar Umar Hayat of Tawana visted an Englishman at his residence. The Englishman asked him, *Tell me, was Muhammad (peace and blessings of Allah be on him) a true prophet?* He replied, *I do not know a lot but I do know this much that at enetering your residence, Muhammad for sure appears true.* The Englishman siad, *How?* He said, *I have three hundred thousand rupees in deposit. I am eighty years old. I do not have any children. Yet when I come to your place, heart desires some more property, some promotion in status, and so on. Wealth, affluence, and women are a source of entertainment in this world. But Muhammd forbade to love this world, for-*

bade taking another's property, forbade looking at women, forbade committing adultery, did not appoint a stipend for his progeny, forbade his family to share in zakāt (prescribed alms). So tell me if he profited anything from prophethood or attained any comfort for himself? He also disallowed alms for his progeny. It appears that he was forced to the claim of prophethood by Someone. That is that God would have appointed him a prophet otherwise he did not benefit from it at all.

When someone related this story to me, on hearing this I said, *For sure now a son will be born to Malik Sahib.* Consequently a son was born to him who is present alive.

○

A priest said to me, *How come there will be feasting in Paradise but no call of nature?* I said, *You were fed in the tummy of your mother for nine months, did you answer the call of nature there?* He retired.

○

Once an Englishman rode the train with us. His name was Youngson. Munshī Jamaluddīn was also in the same train. Pointing towards me, he said to the Englishman, *He knows the Holy Qur'ān well.* The English came to me and said, *Have you pondered over, 'They did not murder him and they did not crucify him.'* [4:158] I expounded the matter to him in great detail. After listening, he said, *What is your name?* I said, *Nuruddīn.* He said, *The one from Jammu?* I said, *Yes.* He separated immediately and did not talk to me at all all through the journey.

○

While on a ride, I passed in front of the residence of a priest. A graduate youth was also riding along me. He said to me, *You should meet this Englishman. He is quite a philosopher.* When he insisted on his evaluation of the priest, I said, *A Christian cannot be a philosopher.* He said, *How come?* I said, *As the first step, go and ask him the philosophy of the three-in-one (trinity).* The youth went to him unhesitatingly and asked him the philosophy of the matter of three-in-one. Priest replied, *This is a good enough of a reason for the truth of this matter that we believed in it and the Asian mind is not able to understand it.* The youth came back and said, *He degraded us utterly and said that his understanding is superior to that of Asian mind.* I asked the youth to go again and to say to him, *Your God (Jesus) was also an*

Asian and his followers Paul and Peter were also Asian. Your argument points to that they also did not understand this matter. If your God and his successors could not understand this issue then how could you understand it? The priest laughed on hearing this reasoning. The youth understood that the giggle was a sign of defeat. He came back and said to me, He does not have any reply.

After a while, during the same timeframe, the priest had a chance to deliver a lecture to a gathering. Incidentally, that boy was also present in the gathering but the priest had not noticed his presence. There, he said to his fellow Christians, *Save yourselves from these college graduates. They are very dangerous. An educated boy asked me such a question that I could not give an answer to and was confounded and cannot answer him yet.*



I met a Christian on a train. I said to him, *You try very hard.* He responded, *One has no worry whose house is built on a mountain (that is, on a strong base). Should that one not even try whose house is built on a mound of sand? Our religion is based on a mound of sand. What do we do if we do not make an effort?*



A person asked me, *Why do you praise the Holy Prophet, peace and blessings of Allah be on him?* I asked, *Do you believe in any tenet held by any religion at all?* He said, *Yes. I believe in prayer.* I said, *Earth is round. The time of (Formal Islamic) Prayer passes all places on the earth. Muslims are found in all parts of the world. That is, at any time, hundreds and thousands of Muslims are in Prayer. In every Prayer, blessings are sent on the Holy Prophet (peace and blessings of Allah be on him).* This process never ends. *Can you tell me of any other Prophet for who this much prayers are offered or have been offered?*



*From Mirqātul-Yaqīn fī Hayāt-i-Nuruddīn,
by Akbar Shāh Khān Nājīb Ābādī, pp. 273-279*

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Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Hadrat* Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

- I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking *Darood* (*blessings*) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
- VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Translated from *Ishtihār Takmīl-i-Tablígh*, January 12, 1889)